FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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Copy of a Letter written by Elizabeth Webb, in 1712, to Anthony William Boehm, Chaplain to George, Prince of Denmark, with his Answer.

(Continued from page 563.)

Thus, dear friend, I have given a plain and simple, but true account of my qualifications and call into the service which I am concerned in; but it was several years before I came to a fixed state, or even temper of mind; for sometimes clouds would interpose between my soul and the rising sun, and I was brought down as into the furnace oftentimes, and I found by experience that every time my soul was brought down as into the furnace of affliction that it did still come up more clear and bright; and, although the cloud did interpose between me and the rising sun, yet, when the sun of righteousness did arise again, he brought healing as under his wings, and was nearer than before.

Thus I express things in simplicity, as they were represented to me then, in the first manifestation of them in the morning of the day. So I came to love to dwell with judgment, and used often to pray, saying, "Oh Lord, search me and try me, for thou knowest my heart better than I know it; and I pray thee let no deceivableness of unrighteousness lodge therein; but let thy judgments pass on every thing that is contrary to thy pure divine nature." Thus my soul used to breathe to the Lord continually, and hunger and thirst after a more full enjoyment of the presence of God; although He is a consuming fire to the corrupt nature, yet my soul loved to dwell with him, or else I found that many sorts of corruptions would be endeavoring to spring up again. So I resigned up my mind to the Lord with desires that he would feed me with food convenient for me; and this I can say by experience, that the soul that is born of God doth breathe to him as continually by prayer, as the sucking child when it is born into this world doth draw in and breathe forth the common air. So the child of God doth draw in and breathe forth the breath of life, the Holy Ghost or the breath of the Almighty, which he breathed into man; and although the children in our Father's family are of several ages, growths or statures, both in strength and understanding, yet this I have observed in my travels—that those that live to God do not grow beyond a state of breathing to him while here; and these hunger and thirst after a more full enjoyment of his divine presence, that as every day brings nearer and nearer to the grave, so every day the soul may be brought into a more divine union and communion with God. So it is a certain sign to me of the life and health of a soul, if I find it sweetly breathing unto the Lord, and hungering and thirsting after his righteousness. And it is very evidently seen, and easy to be known, by the conversation of a person or persons, what manner of spirit doth govern them, although many will not believe these things, if they be declared unto them; neither will they

try whether it be so or no; but they are well satisfied with the husk of religion. Oh, poor souls! what will they do when the rudiments and beggarly elements of this world fall off? And all our works must pass through the fire. My very soul mourns for them; but we must press forward and leave them, if they will not arise out of their false rest. Dear friend, as thou well observed, "it is a great help to the soul to know its own corruptions, and from whence it is fallen, that it may know whither to return." These things are very true, and the knowledge of them hath been a great benefit to me, and so I have a knowledge of the servants of the Lord and followers of Jesus in their return home again. The testimonies which are left upon record are as waymarks to the spiritual traveler, and we have a great privilege in and by them; but above all Christ, our holy pattern and heavenly leader, my soul prizeth the knowledge of his footsteps, because I find by daily experience that the spirit of truth, the Comforter, which the Father hath sent, does lead into the footsteps of our forerunner or Captain, who saith, "By this I know that I am true, because I seek not my own honor, but the honor of him that sent me." And oh, saith my soul, that we may follow the leadings of our unerring guide in all things, that he may lead us out of all error and into all truth. And I have good cause to believe that he will bring through all tribulations to the honor of God and our comfort; for the Lord hath brought my soul through many trials, one after another, as he saw meet, some more of which I may give a hint of, viz.: After my inward tribulation was abated, then outward trials began; for there were some who were of no small account, that endeavored with all their might and cunning to hinder the work from prospering in me; and as Saul hunted David, and thought to take away his natural life, so these hunted my soul, and thought to take away its life which it had in God; but all wrought together for my God; and I have often seen, and therefore may say, that the Lord knoweth best what is good for his children, better than we know what is best for ourselves; and so my enemies, instead of driving my soul away from God, they drove me nearer to him, for this trial caused me to prove the spirit, which had the exercise of my mind; and I found it to be the spirit of truth, which the worldly and selfish-minded cannot receive; for I found the nature of it to be holy and harmless, and it led me to love my enemies, pity them and pray for them; and this love was my preservation. And as I gave up in obedience to the operations and requirings of this meek spirit, it ministered such peace to my soul as the world cannot give. But there was a natural faculty in me which would have made me endeavor to please all, and which I found it very hard for me to be weaned from, so as to stand single to God. But when I did fear man I had nothing but anguish and sorrow. So I used often to walk alone, and pour out my complaint unto the Lord, for my trials were very great for several years; but after a long time, when he had proved my fidelity to him as he saw meet—one day, as I was sitting in a meeting in silence, waiting upon the Lord to know my strength renewed in him, and by him, this portion of Scripture was given to me, viz.: "Comfort ye! comfort ye, my people! saith your God: speak comfortably to Jerusalem, and cry unto her that her welfare is accomplished; that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." This brought great comfort to my soul, and I treasured it up in my heart; and I made this observation, that from this time the Lord gave my soul (as the Apostle expresses it) a more abundant entrance into the heavenly kingdom or New Jerusalem, whose walls are salvation and gates praise; and then my mind was brought into more stillness, and troublesome thoughts were in a good degree expelled; and my outward enemies grew weary of their work, and failed of their hopes. The praise I freely in great humility offer up and ascribe to the Almighty, whose own work it was to preserve me, for many stronger than I had fallen. So, after I had peace at home every way, I was drawn by the spirit of love to travel in the north of England. I travelled in great fear and humility, and the Lord was with me to his glory and my comfort, and brought me home again in peace. In the year 1697, in the Sixth month, as I was sitting in a meeting at Gloucester, (which was then the place of my abode,) my mind was gathered into perfect stillness for some time, and my spirit was as if it had been carried away into America; and, after it returned, my heart was as if it had been dissolved with the love of God, which flowed over the great ocean, and I was constrained to kneel down and pray for the prosperity of the seed of God in America; and that concern never went out of my mind day nor night, until I went to travel there in the love of God, which is so universal that it reached over sea and land; but when I looked at my concern with an eye of reason, it seemed to be very strange and hard to me, for I knew not the country, nor any creature that dwelt therein; and I reasoned much concerning my own unfitness, and when I did let in such reasonings, I had nothing but death and darkness, and trouble attended my mind; but when I resigned up my all to the Lord, and gave up in my mind to go, then the divine love did spring in my heart, and my soul was at liberty to worship and serve the Lord, as in the land of the living. Thus I tried and proved the concern several times in

my own breast, till at length these words did run through my mind with authority, viz: "The fearful and unbelieving shall have their portion with hypocrites in the lake which burns with fire and brimstone, which is the second death." This brought a dread on my mind. Then I told it to my husband that I had a concern on my mind to go to America, and asked him if he could give me up. He said he hoped it would not be required of me. But I told him it was; yet I should not go without his consent, which seemed a little hard for him at first; but a little while after I was taken with a violent fever, which brought me so weak that all that saw me thought I should not recover; but I thought my day's work was not done; and my chief concern in the time of my sickness was about going to America. But some were troubled that I made it public, because they thought I should die, and people would speak reproachfully of me; and said if I did recover, the ship would sail before I should be fit to go But I thought if they would but carry me, and lay me down in the ship, I should be well, for the Lord was very gracious to my soul in the time of my sickness, and gave me a promise that his presence should go with me. And then my husband was made very willing to give me up, he said, if it were for seven years, rather than to have me taken from him forever. So, at last, all those difficulties passed over, and I sailed from Bristol in the Ninth month, 1697, with my companion Mary Rodgers. The dangers we were in at sea, and the faith and courage which the Lord gave to my soul, would be too large to relate; for I had such an evidence of my being in my proper place that the fear of death was taken away. Oh, it is good to trust in the Lord, and be obedient unto him, for his mercies endure forever.

(To be continued.)

"Dwell in humility and in the Divine life. Be not self-willed, nor soon angry. Sow no discord. Shine in sobriety of life. Be diligent in service. Preach the principles of Truth as the foundation of your testimony, and rush not into high mysteries, nor enlarge yourselves in questions beyond your measure. When the life is wanting in your ministry, sit down, and strain not beyond your gift. Be tender of each other's testimony. Nurture in others the least buddings forth of life. Watch over the young and tenderly encourage them. Let none who have a call from God be discouraged, nor any of his gifts be quenched. Watch, especially in the wisdom of Truth, over those who travel in the ministry from home. Be of a universal spirit. Keep out of all outward sects and parties, and avoid the old discontented professor's spirit, which is neither valiant in times of suffering, nor contented in times of liberty."

For Friends' Intelligencer.

TRUTH.

"What pearl is it that rich men cannot buy,
That learning is too proud to gather up;
But which the poor, and the despised of all,
Seek and obtain, and often find unsought?"
—*Cowper.*

This pearl is truth. She comes robed in light resplendent; and, in all her beatific beauty, greets the lowly. She seeks out the hidden ones, and decks them with her choicest jewels—jewels her own hands have wrought of workmanship unrivalled. In some byway or hidden lane she meets a poor boy looking for some employment. She says to him, Here is uprightness; take it and set it in thy breastplate; keep it always in full view. And lo! he goes forth and prospers. The multitude see him in the exchange, and though he makes no display, they admire him, for this precious gem sparkles in his bosom; and, more than all earthly prosperity, heaven smiles upon him, divinity approves, and, as his course is blest, his end is peace.

Truth is everywhere as a guiding star,—a guarding influence; and yet she makes no noise. Her instructions drop like the dew, her admonitions as the gentle rain; they come just in time, exactly suited to the occasion. She accosts the maiden, perhaps when adjusting her wardrobe, and gently says to her, Propriety is one of my first lessons in the catalogue of instructions, and this attended to, all the rest are compassed with ease. See what is fitting and adapted to thy circumstances, and be not influenced by the example of the gay world. As she follows the lessons of truth wherever her steps turn, complacency sits upon her brow, for she has an approving conscience.

Manifold intuitions come unsought, and mark our Heavenly Father's care over us. They come at every period in life, and, if entertained by our reason and judgment, will establish their supremacy.

What is to be known of God is manifest in man. Good is freely communicated; to embrace is to enjoy; to receive is to possess. "To him that hath shall be given, and he shall have abundance." SARAH HUNT.

11th mo. 5, 1867.

THE BEAUTY OF HOLINESS.

Where men are taught to delight in the beauty of holiness, the beauty of the Lord, they become changed into the same image from glory to glory. When once the heart can say, "Thou art fairer than the sons of men," the transformation into the Divine image has truly begun. And hence the sum of pious longing is expressed in the words, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, *to behold the beauty of the Lord*, and to inquire in his temple."—*W. G. Blaikie.*

THE CONFERENCE OF FRIENDS AT BALTIMORE ON INDIAN CONCERNS.

BY S. M. JANNEY.

The most noticeable feature in the proceedings connected with the late Yearly Meeting of Friends at Baltimore was the prominence given to the discussion and consideration of Indian affairs. This was in a great measure due to the attendance of delegations from the Meetings for Sufferings or Representative committees of the Yearly Meetings of Philadelphia, New York, Ohio, Indiana and Genesee. The Yearly Meeting of Baltimore has, for a long period, had a standing committee on Indian concerns, which has reported every year, and has, of late years, given special attention to the remnants of the Iroquois or Six Nations, living on reservations in the State of New York.

On Sixth-day evening preceding the Yearly Meeting, that committee met to consider the annual report prepared by its Secretary, Benjamin Hallowell.

The delegations from other Yearly Meetings were present by invitation, but being accredited to the Meeting for Sufferings of Baltimore Yearly Meeting, which had not then assembled, they did not consider themselves incorporated with the committee.

The report then adopted was interesting and encouraging, and has been printed in the Extracts from the Minutes of Baltimore Yearly Meeting.

An animated discussion took place in relation to the present condition of the Indians west of the Mississippi River. The laborious and successful efforts made by our predecessors in the Society of Friends, in securing peace with the Indians and promoting their civilization, were brought into view, and a confident assurance was expressed that a wide door for useful labor among the Western Indians will soon be opened to us.

In former times committees of Friends made long and toilsome journeys through the wilderness to reach the Indians, and they employed as agents, members of the Society, to reside among them, to teach them the arts of civilized life, and to educate their children.

It is said that prominent statesmen in the Federal government have expressed a wish that Friends should be entrusted with the care and civilization of the Indians, and, doubtless, when the way is open and the manifestation of duty clear, some among us will be found qualified and willing to engage in this important field of service.

On Seventh-day evening, the Meeting for Sufferings of Baltimore Yearly Meeting convened, and the delegates from other Yearly Meetings were present. A committee was appointed, in conjunction with the Yearly Meeting's standing committee on Indian concerns, to meet in conference with the other delegates.

On First-day evening, the conference of delegates met and entered upon the consideration of the subject entrusted to them. An earnest desire was expressed by several that we might be enlightened and guided by Divine wisdom in this matter, and that we might be enabled to do our whole duty in promoting the cause of peace and advancing the civilization of the Indians. The conviction was expressed that the only way to save from extinction the Indians who are now roaming over the vast plains west of the Mississippi, is to induce them by peaceable means to settle on eligible reservations, and there to supply them with herds of cattle, agricultural implements and an abundance of food.

A memorial to the heads of the Departments at Washington and the members of Congress was brought forward and read, which, after some comments expressive of its ability and thoroughness, was referred to a committee.

The committee thus appointed had several meetings in which the subject was deliberately examined. It was concluded to adopt the memorial, after some modification; but, inasmuch as its length would probably prevent it from being read by many members of Congress, a short memorial embracing its prominent points was prepared for presentation to Congress; and in this, reference is made to the accompanying paper for a full exposition of our sentiments.

These memorials being reported to a subsequent meeting of the conference, held in Friends' Meeting-House on Lombard street, gave rise to an interesting discussion, which was listened to by a large audience of both sexes.

The memorials were adopted, and a committee appointed from among the delegates to visit Washington after the assembling of Congress and endeavor to have them presented.

It being understood that Bishop Whipple of the Episcopal Church, who has charge of the Diocese of Minnesota, and who is widely known as the firm friend of the Indians, would visit Baltimore and confer with some members of our committee on Indian concerns, an invitation was extended to Friends to meet at the Lombard street house on Fifth-day evening.

The attendance was large, and a most able and interesting address was delivered by the Bishop.

He stated in substance that, when he was consecrated and sent to Minnesota, he found within his diocess a large body of Indians. Some of his friends among the whites desired him not to go among the natives, alleging that they were wild, barbarous and untamable. He could not feel easy to neglect them, for he had been called "to preach the Gospel to the poor," and these poor Indians he regarded as especial

objects of sympathy, sitting as they were in darkness, and having souls to be saved. He went among them, and feeling kindly toward them, he soon won their confidence and esteem. With the aid of a brother churchman he established among them a mission school. Their wants were attended to and their children instructed.

The Indians learned some of the customs of civilized life, and came to regard the missionaries as their friends. When the dreadful massacre of the whites by the oppressed and exasperated savages took place in Minnesota, the Indians under the care of the Bishop were true and steadfast in their friendship. They risked their lives to save men, women and children from destruction, and evinced the warmest interest in those who had shown them kindness.

The address was listened to with the deepest interest by a crowded audience, and much important information was given, showing the necessity of prompt measures being adopted to save from extinction a people who were once numerous and powerful, but are now impoverished and wasting away.

For Friends' Intelligencer.

The judicious remarks by I. H., on the subject of bridal presents, in last week's Friends' Intelligencer, is worthy of consideration, and if Friends would abandon the practice, it would be a relief to many. M. P.

11*th mo.* 1, 1867.

From "The Penns and Peningtons."

AN EXTRACT IN RELATION TO ISAAC PENINGTON.

Isaac Penington's religious letters are numerous; some are in print and many still in manuscript. Judgment is required in selecting from them what may be interesting to readers in general of the present day. They are of a peculiar cast, corresponding of course with the mind from which they emanated; and that mind was by no means of a common order. In some of them his individual religious experience may have been sometimes made to an undue extent the standard by which the genuineness of the religious feelings of other minds was tested. It is common for persons of earnest religious minds not duly to recognise that which the Apostle tells us of the diversities of operation through the same spirit. We are all more or less liable to be thus influenced; but some are conscious of the danger, and others are not. The latter will often, even when sincerely desiring to judge charitably and rightly, come to positively erroneous conclusions respecting the religious feelings of those who cannot see as they do.

It is pleasant to know that in life's evening the family at Woodside were suffered to enjoy without molestation the peace and comfort of their humble home. It was not on what they lost of this world's wealth that the father and mother were then disposed to dwell, but on what they had gained in the sense of Divine approval, and the assurance of the Lord's presence being with them and their children. This added far more to their happiness than all the wealth the world could bestow. In true thankfulness and contentedness they could praise their Heavenly Father's care, which had circled round them amid fierce persecution, and now filled their hearts with love and devout trust in Him.

In the autumn of 1679 both husband and wife went into Kent to Mary Penington's native place; and after visiting the tenants on her estate there, they remained a short time at one of the farms called Goodenstone Court. Just at the time they had fixed to return to Woodside, Isaac Penington took ill. His disease was one of acute suffering, and in a few days the closing scene of earthly life arrived. His soul ascended to its home on high, and his wife tells us her spirit was suffered at that moment to join his, and rejoicingly to see the Heavenly mansion prepared for him.

His remains were interred in the burial-ground belonging to his beloved friends of Chalfont at Jordan's, where a small white headstone now marks the spot, with the name and date, "*Isaac Penington*, 1679." His age was sixty-three.

Many testimonies were published respecting the Christian life and worth of this good man. I would gladly insert those from his wife, his son John, and William Penn, if space permitted. But as this is not the case, and as his devotion to God, his meekness of spirit, and his Christian character may be gathered from what has already been written, I shall confine myself to an extract from that of Mary Penington:—

"Whilst I keep silent touching thee, oh! thou blessed of the Lord and His people, my heart burneth within me. I must make mention of thee, for thou wast a most pleasant plant of renown, planted by the right hand of the Lord; 'and thou tookest deep root downwards, and sprangest upwards.' The dew of heaven fell on thee, and made thee fruitful, and thy fruit was fragrant and most delightful.

"Oh, where shall I begin to recount the Lord's remarkable dealings with thee! He set His love on thee, oh! thou who wert one of the Lord's peculiar choice. Thy very babyish days declared of what stock and lineage thou wert. Thou desiredst 'the sincere milk of the word as a new-born babe,' even in the bud of thy age; and who can declare how thou hadst travelled towards the Holy Land in the very infancy of thy days? Who can tell what thy soul felt in thy travel? Oh the heavenly, bright, living openings that were given thee! God's light shone round about thee. Such a state as

I have never known of in any other, have I heard thee declare of. But this it did please the Lord to withdraw, and leave thee desolate and mourning—weary of the night and of the day—naked and poor in spirit—distressed and bowed down. Thou refusedst to be comforted, because thou couldst not feed on that which was not bread from heaven.

"In that state I married thee; my love was drawn to thee, because I found thou sawest the deceit of all notions. Thou didst remain as one who refused to be comforted by anything that had only the *appearance* of religion, till 'He came to His temple who is Truth and no lie.' For all those shows of religion were very manifest to thee, so that thou wert sick and weary of them all.

"This little testimony to thy hidden life, my dear and precious one, in a day when none of the Lord's gathered people knew thy face, nor were in any measure acquainted with thy many sorrows, have I stammered out, that it might not be forgotten. But now that the day hath broken forth, and that thou wert so eminently gathered into it, and a faithful publisher of it, I leave this other state of thine to be declared by the sons of the morning, who have witnessed the rising of the bright star of righteousness in thee, and its guiding thee to the Saviour, even Jesus, the First and the Last. They, I say, who are strong, and have overcome the evil one, and are fathers in Israel, have declared of thy life in God, and have published it in many testimonies."

"Ah me! he is gone! he that none exceeded in kindness, in tenderness, in love inexpressible to the relation of a wife. Next to the love of God in Christ Jesus to my soul, was his love precious and delightful to me. My bosom one! my guide and counsellor! my pleasant companion! my tender sympathising friend! as near to the sense of my pain, sorrow, grief, and trouble as it was possible! Yes, this great help and benefit is gone; and I, a poor worm, a very little one to him, compassed about with many infirmities, through mercy was enabled to let him go without an unadvised word of discontent or inordinate grief. Nay, further, such was the great kindness the Lord showed me in that hour, that my spirit ascended with him that very moment the spirit left his body, and I saw him safe in his own mansion, and rejoiced with him there. From this sight my spirit returned again, to perform my duty to his outward tabernacle.

"This testimony to Isaac Penington is from the greatest loser of all who had a share in his life,

"MARY PENINGTON."

"Written at my house at Woodside, the 27th of 2d month, 1680, between Twelve and One at night, whilst watching by my sick child."

About four months after the foregoing date Mary Penington took William and Edward, her two youngest sons, to place them at school at Edmonton. Before leaving home she made her will, and arranged her family affairs, under the impression that her life was not likely to be of long duration. She also wrote a letter during that interval to her grandson Springett Penn, to be given to him after her death, when he had attained an age able to understand it. The letter in question is that from which I have obtained most of the information respecting Sir William Springett which is contained in the earlier pages of this work. It commences as follows:—

"*Dear child,* "Thou bearing the name of thy worthy grandfather Springett, I felt one day the thing I desired was answered, which was the keeping up his name and memory. He dying before thy mother was born, thou couldst not have the opportunity of her putting thee in remembrance of him. So I am inclined to mention this good man to thee, that thou mayest preserve his memory in thy mind, and have it for a pattern; that, following him as he followed Christ, thou mayest not only continue his name in the family, but, walking in his footsteps, partake of his renown, by being the virtuous offspring of this truly great man."

During the interval in question she added the following record to her own personal narrative:—

"Now the Lord hath seen good to make me a widow, and leave me in a desolate condition as to my guide and companion; but He hath mercifully disentangled me, and I am in a very easy state as to my outward being. I have often desired of the Lord to make way for me, waiting on Him without distraction. Living a life free from cumber, I most thankfully and humbly, in deep sense of His gracious kind dealings, receive the disposing of my lands as from Him. I have cleared great part of the mortgage, and paid most of my bond debts, and I can compass very easily the ground in my hands.

"In this Fourth month, 1680, I have made my will, and disposed of my estate, and have no considerable debt on it, and leave a handsome provision for J. P. and M. P., and the younger ones, to fit them for a decent calling. I have also left provision for my debts and legacies. I call it a comely provision for my children, considering they are provided for out of my lands of inheritance, having nothing of their father's. Though mourning for the loss of my worthy companion, and exercised with the sickness and weakness of my children, in my outward condition and habitation I am to my heart's content. No great family to cumber me; living private, with time to apply my heart to wisdom in the numbering of my days; believing them to be but few, I stand ready to

die. Still I feel that death is the king of fear; and that strength to triumph over him must be given me in the needful time. The Lord must stand by me, to resist that evil one who is often busy when the tabernacle is dissolving.

"Oh! Lord, what quiet, safety, or ease is there in any state but in feeling thy living power? All happiness is in this, and nothing but amazement, sorrow, perplexity and woe out of it. Oh! let me be kept by that power, and in it walk with God in His pure fear; and then I matter not how unseen I am, or how little friendship I have in the world. Oh Lord! thou knowest what I have yet to go through, but my hope is in thy mercy to guide and support me; and then I need not be doubtful, nor in concern about what is to come upon me.

"The foregoing I writ before I went to Edmonton, which was in Sixth month, 1680. And as if I were to go thither on purpose to be proved by the Lord, according to what I had before written, and to be exercised by Him in all things that were in my view when I set my house in order, it pleased the Lord, in a week's time after my going there, to visit me with a violent burning fever, beyond what I ever felt. Indeed, it was very tedious. I made my moan in these words, 'Distress! distress!' feeling as if that comprehended sickness, uneasiness, want of rest and comfortable accommodation; it being a school, and so unquiet, with but little attendance, and away from my own home, where I could have had every thing I needed.

"I had scarcely any time in all that illness, that I could have taken even so much as a quarter of an hour for the settling of my affairs. The kindness and mercy of the Lord having put into my heart to consider that it might be as it was with my dear husband, that I should never return home again. These memorable dealings of the Lord with me I now recount this 3d day of Second month, 1681, in a thankful, humble sense of His mercy, being in my bed still unrecovered of that forementioned illness, which commenced eight months since.

"Now it is upon me, in the holy fear of the Lord, to declare to you, my dear children, of what great service it was to me in my sickness, that I had nothing to do but to die when the Lord visited me. The Lord was pleased to assure me I should have a mansion, according to His good pleasure, in His holy habitation. Through this knowledge I was left in a quiet state, out of any feelings of the sting of death; not having the least desire to live, though I did not witness any measure of triumph and joy. I could often say it is enough that I am in peace, and have not a thought day nor night of anything that is to be done in preparation for my going hence.

"After having been fourteen days ill at Edmonton, my fever greatly abated, and in a month's time from that I came from thence to London in some degree of strength. After being seven weeks there, the Lord brought me home again to my own house. But that night I was smitten again with sickness, of which I remain weak and low to this day.

"27*th of* 4*th mo.*, 1681.—As I was waiting this morning on the Lord with some of my family, I found an inclination in my mind to mention the continuance of my illness to this day, which from the time of being first visited wants not many weeks of a year. In all that time, such has been the goodness of the Lord to me, that, as was said of Job, 'in all this he sinned not, nor charged God foolishly,' so may I say that, through the presence of God's power with me, I have not had a murmuring thought or a complaining mind. This has been my constant frame. It is well I have had no grievous thing to undergo, except these late sore fits of pain so full of anguish. The Lord hath graciously stopped my desires after every pleasant thing. I have not found in my heart to ask of Him to restore me to my former health and strength; that I might have the pleasantness of my natural sleep, or be able to walk about the house, or go abroad in the air, to take a view of the beautiful creation. All that I have desired during this long exercise in reference to my condition hath been some ease in my fits of pain. For this I have earnestly cried to the Lord for directions to some means of help, that I might have the pain removed. But, save in these fits of suffering, I have not asked anything of the Lord concerning life or health. I have waited upon Him with less distraction than when in health, and have many times said within myself, Oh! this is very sweet and easy. He makes my bed in my sickness, and holds my eyes waking to converse with Him.

"Death hath been many times before me, on which occasions I have rather embraced it than shrunk from it; having for the most part found a kind of yielding in my spirit to die. I had all my days a great sense of death, and subjection to the fear of it, till I came to be settled in the Truth; but now the fear of death, that is, the state after death, is removed. Yet there remaineth still a deep sense of the passage; how strait, hard, and difficult it is; even in some cases to those over whom the second death hath no power."

No further records have been discovered respecting Mary Penington, who died on the 18th of Seventh-month, 1682, at Worminghurst, where she was staying with her daughter Gulielma Penn. From thence her remains were taken for interment to Jordan's, where they were laid beside those of her husband.

Clothe yourselves with the silk of piety, with the satin of sanctity, and with the purple of

modesty, and God will come to you. Let not the ornaments upon your backs speak out the vanity of your hearts.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 16, 1867.

EDUCATIONAL.—From the Reports of the "daily press" relative to the proceedings of the Teachers' Institute which assembled at West Chester, Pa., on the 28th of last month, we compile the following account for such of our readers as are interested in the subject of education. The sessions were continued for several days and increased in interest. The names of three hundred and seventy-five teachers were registered, and the audience was large and appreciative.

At the opening of the Institute, the County Superintendent, W. Warren Woodruff, briefly reviewed the history of the cause of education in Pennsylvania, and alluded to the important legislation of last winter which made it obligatory upon the County Superintendent to hold at least one Institute meeting in their respective counties each year.

He reminded the teachers of the responsibility of having under their care 18,000 children, and that in order to perform their work well, they must learn to *love* it. He considered that the advancement of the intellectual and moral welfare of children depended upon the individual efforts of those to whom was entrusted the responsibility of their training.

Prof. Bailey, Instructor of Elocution in Yale College, Conn., addressed the Institute on the subject of reading. The first requisite for good reading is the use of the natural voice. There are three essentials: you must be *heard*, *understood*, and, if possible, *felt*. The first requires a knowledge of the laws of sound; the second, of the intention or meaning of the author rendered; and the third requires an appreciation of the subject, and its relations to the sympathies of the hearers. He said children can be taught to use their natural voice in the class, if they are impressed that there is nothing in reading that requires any other than the common tones they use when at play or at home telling their parents of the day's lesson or amusements. If this were successfully instilled, the reading classes would become a delight to the teacher.

Prof. Birdsay G. Northrop, of Mass., formerly Secretary of the Board of Education of that State, addressed the meeting on the culture of the sensibilities. There is so much contained in his remarks that we give them very nearly as reported by "The Press."

THE CULTURE OF THE SENSIBILITIES.

Most men are more controlled by the sensibilities than by the intellect; emotion is the celestial fire which lights up every act of man. It is not logic alone that sways men, but logic on fire. It is our sensibilities that, through their cultivation, make men and women powerful to achieve and enjoy. The teacher must exist progressively if he would be successful; he must not get into the ruts.

Curiosity is one of the sensibilities earliest aroused in children. It is to the mind what appetite is to the body; it is the impelling power to the cultivation of genius in the adult; so you must use it in exciting the child to study.

Foremost in importance among the sensibilities are the affections; the intellect attracts a fleeting admiration; the affections not only win but retain love and esteem. Intellect is like an iceberg, unless it is sustained and softened by the affections.

The sensibilities are capable of the highest degree of culture. The will must direct this. The affections are cultivated by the doing of little deeds of kindness to those around us. Those who wait for great opportunities to show their benevolence, seldom grow out of the inherent selfishness of their natures.

The affections should be the subject of early training; then they become not only the greatest ornament of men's lives, but the great source of their growth and happiness. Nothing is cheaper in this world than kindness, and nothing accomplishes more. It is said the lamented Lincoln never lost his temper during his trying term of office—a glorious example to all. Socrates kept silent when angered; this is a good rule for all to obey; by so doing they will escape much misery.

The philanthropist has his reward at every moment of life; his good deeds blossom into fragrance on every side of his daily pathway. Home is the place in which the affections should be assiduously cultivated. The hope of America are the homes of America! The heart will never forget the influences of a home where love was the guiding principle in early days: the child who truly loves a good mother and reverences his father, when he goes out into the world will not, cannot, go far astray. The heart of a devoted mother has been well called the masterpiece of creation.

The spleen of parents and teachers is respon-

sible for much of the unhappiness and errors of their children in after years. Let parents be careful that they make home the happiest spot the children can know or find, and they will not seek unhallowed pleasure in those resorts where sin and crime are first looked upon.

Cultivate the art of conversation among your children. This is too much neglected, as is well attested by the scarcity of good conversationalists in society.

Happiness is one of the aims and objects of a true life; do not restrain your children in their desires to enjoy the happy spirits of youth; it is necessary to their mental, moral, and physical welfare that they have daily recreation. Provide entertainment that you can approve of at home, and help your children enjoy it by joining with them as much as you may.

A love of the beautiful is another one of the sensibilities that should be zealously cultivated, commencing with your children when they can first appreciate the loveliness of a simple flower, a tinted cloud, or the starry skies. A taste for the beautiful, thus instilled, will be a source of happiness and refined enjoyment through life.

The affections were most perfectly cultivated in the character of the great Teacher; indeed they were the fountain whence came the loveliest deeds of His life, the secret of the homage and love which millions of loyal human hearts have given Him through eighteen centuries.

Mary Howe Smith, teacher of Geography and History in the State Normal School at Oswego, N. Y., gave lessons on Geography Teaching. The course she advised was to call attention to the earth as a whole, then its form, size and the relative proportions of land and water must be considered.

"After which, teach of the surface, then the drainage of that surface; this part of the study will serve to illustrate the fact that there is a logical connection between one branch of the subject and nearly all its other parts: thus the surface, by its declination in this or that direction, determines the course of rivers, which in turn decide to some extent the fertility of the soil and the character of the products thereof; and upon these depend, in a measure, the races of men and the kind of animals to be found in these localities.

The speaker enlarged upon the necessity of teaching geography from this starting point; showed how easy it was to lead the pupil to determine the details of this branch of knowledge almost intuitively, by first teaching certain leading principles and laws, and pointing out the logical sequence thereto.

She illustrated her method of teaching primary geography by supposing the institute to be a class of juveniles, the speaker—teacher—had her pupils name the streets around the hall—school-room—the principal public buildings, and the roads leading to the country. In the meantime she mapped an outline of all these points upon the board; the nearest villages were delineated upon this map. She then went on to explain how the teachers in the country schools would use this plan in mapping the school grounds and the school district. As an individual exercise for each pupil, they should be taught to draught their parents' farms. The next work would be to call their attention to the animals indigenous to their own country, then the products of the soil and the occupations of the inhabitants. In more advanced classes, the causes which decide the industries of the citizens, the kind of domestic animals needed, and *why* villages have been located where they are found in the country, may be queried after and ascertained. If this plan is pursued to its legitimate results, a thorough knowledge of geography will be attained. As it has been taught in the past, it too often happens that even adults can only think of Russia, for instance, as *a yellow spot* on the map. Such teaching has no real value, because the results are without any practical significance.

In the study of geography pupils must acquire a good knowledge of the value of the units, an inch, a foot, or a mile. The first may be taught on the blackboard; the latter from their walks to and from home. The speaker's present idea of a mile was derived from her memory of such an early lesson. She showed upon the board the manner of teaching the difference between vertical and horizontal lines—her plan of mapping was shown by draughting upon the board the outline of South America—naming each gulf, bay, and cape thereon at the same time, *finishing the whole in one or two minutes*; then as rapidly as before, indicating and naming the islands on the coast, the mountains, lakes, rivers, and towns in the interior. She said this might seem difficult to the uninitiated, but that it was quite easy and practicable was demonstrated by the fact that the instructor's own primary classes in the Normal School in Oswego, N. Y., in the course of eight or ten lessons, given within a period of two weeks, readily acquire the facility of draughting maps as correctly and quickly as she had done, and also at the same moment, naming each geographical feature drawn; more than this, they would immediately discover and name any fault in the teacher's draught, and quickly correct it. She always encouraged her classes to criticise her work; teachers should not fear their pupils' criticism; the speaker always felt complimented thereby, because it proved that her previous labors had not been in vain."

She spoke of the old plan of teaching the productions of a country, and proved it to be

very deficient. A better way was to classify these productions—wheat and corn being the representation of one of the great divisions, and rice and cotton of another. Then teach the general boundaries within which these are grown, and afterwards determine in what particular portions they are best produced.

The vegetation of the North American continent was considered. The eastern part having abundant moisture, also possessed a fine and luxuriant vegetation: the contrary conditions existing in the West in regard to moisture, there was less vegetation. The prairies had a good vegetation.

She had not time to refer to the animals or races of the continent, but would proceed to its political geography, and would confine her remarks to our own United States.

Its *position* was referred to and the advantages resulting therefrom; next she pointed out the unrivalled advantages which we have from our *inland lakes* and *river systems*, and great extent of ocean coast. Our *climate* was spoken of as deciding, to a certain extent, in connection with the other points named, the *occupations* of our citizens. She showed how the water-powers on our rivers and our coal regions made one portion a manufacturing region; and why other portions became agricultural in their character. The great mountain regions of the far West were not fitted, with a few exceptions in the fertile valleys, for either of these pursuits, but they were by nature specially adapted to mining.

Commerce was next considered: Our domestic commerce was very large, because of the varied characteristics and products of the different parts thereof. Our foreign commerce grew out of the richness of our soil and the abundance of our staple products, which we exchanged for the luxuries of life from other nations.

The towns and cities were next spoken of, and the causes which led to their location pointed out, it being dependent upon the occupations of the people and the water systems of the country.

The reporter says—"The instruction upon this subject to the Institute has been so popular that the teachers are delighted to know they can have a series of text-books that will enable them thoroughly to acquaint themselves with the plan and introduce it in their school rooms.

Professor Arnold Guyot, of Princeton College, New Jersey, has, with the assistance of Mrs. Smith, (whose services are handsomely acknowledged in the author's preface,) prepared a complete series of geographical books, "Primary," "Common Schools," and "Teachers" editions—together with a splendid set of modern and ancient wall maps, which make a perfect whole. This series is published by Charles Scribner & Co., New York; the letter press is splendid, and the maps and engravings in the text-books are the finest that have yet been produced in illustration of this important branch of study. Professor Agassiz says of them: "Incomparably superior to anything published."

Every teacher attending the institute will desire to adopt them, so evident is it to them, from Mrs. Smith's instructions, that they contain the principles of the best system of teaching geography.

Other branches of knowledge were interestingly introduced, and will be noticed in a future number.

MARRIED, at Friends' Meeting-house, Richmond, Ind., on the 26th of Ninth month, 1867, CALEB ELLIOTT, of West Liberty, Iowa, to MARY, daughter of John Maulsby.

DIED, on the 2d inst, at the residence of his son-in-law Dr. F. Flagg, near Woodbury, N. J., GEORGE CRAFT, in the 69th year of his age; a valued member of Woodbury Monthly Meeting.

——, at his residence in Philadelphia, on the morning of the 27th of Tenth month, 1867, JAMES F. LEVIS, in the 32d year of his age. Married only a few short months, and separated from parents, brothers and sisters by an ocean's width, he clung fondly to the one tie he had upon earth, and which he held to be most sacred, until called to his God. Then with calm resignation he rendered up his life "a willing sacrifice to the God who gave it."

——, at his residence, Mount Holly, N. J., on the 16th of Eighth month last, RESTORE S. LAMB, in the 79th year of his age. An approved minister, our deceased friend travelled much in Truth's service, laboring by precept and example to benefit his fellow men. During the last ten years of his life, an insidious disease gradually destroyed his bodily powers, placing him in a state of almost infantile dependence. During this long period of suffering he maintained a quiet and cheerful mind, steadily attending meetings, and evidencing by patience his resignation to the Divine will.

——, on the 27th of Ninth month, 1867, SALLIE F., daughter of Mahlon I. and Frances T. Janney, aged 18 months; a member of Springboro Monthly Meeting, Ohio.

——, on Second-day, 4th of Eleventh month, 1867, at her residence, Darby, Pa., PRISCILLA, widow of Abner Davis, in her 79th year.

——, on First day, 10th of Eleventh month, 1867, at Darby, Pa., MARTHA, widow of John Bunting, in her 82d year.

——, at Wilmington, Del., on the evening of Eleventh month 9th, 1867, BENJAMIN FERRIS, in his 88th year.

——, on the 12th of Tenth month, 1867, near Attleborough, Bucks Co., Pa., of consumption, MARY R., daughter of Samuel H. and Sarah R. PAXSON, in the 31st year of her age; a member of Middletown Monthly Meeting. This dear young woman bore her extreme suffering with a meek and quiet spirit, and often expressed a desire that she might be supported to the end, and that she might be found ready whenever the final summons came. Her desire, we believe, was mercifully granted, and she was fully assured of an acceptance with her Heavenly Father.

DIED, on the 24th of Fourth month, 1864, near Attleborough, Bucks Co., Pa., SALLIE, youngest daughter of Samuel H. and Sarah R. Paxson, in the 13th year of her age; also a member of Middletown Monthly Meeting.

AGENT'S NOTICE.

In writing to persons on business of our own, requesting information or suggesting a reply for our benefit, we should always remember to enclose a postage stamp, or stamped envelope, to meet this expense.

I receive a great many letters relating to business connected with my office. The expense of replies to most of these properly belongs to the different branches of my business; quite a number *do not*.

But I am in receipt of numerous letters of inquiry on various subjects, some of which are entirely foreign to *any part* of my business; of interest, perhaps, to the *writer only*. Sometimes—and very properly—provision is made for a reply, but generally not. Some are sent me to forward to persons with whose particular address it is *supposed* (or perhaps expressed) the writer is unacquainted; some of these require re-mailing. It is unpleasant thus to make allusion to these *seeming trifles*,—but *this term*, from long use, loses its fitness!

Although I have plenty of business, I am willing still to render my friends such services as my time and ability will admit of; but hereafter, no one need expect me to give attention to letters of the two last named classes, unless they bring with them the necessary accompaniments.

Philada., 11th mo. 7. EMMOR COMLY, *Agent.*

FRIENDS' ASSOCIATION FOR THE AID AND ELEVATION OF THE FREEDMEN.

The Monthly Meeting of this Association will be held on Fourth-day evening next, Eleventh month 20th, at 7½ o'clock, at Race Street Meeting-House, (Monthly Meeting Room.) Interesting statements may be expected from one who has been among this people.

J. M. ELLIS,
ANNE COOPER, } *Clerks.*

FRIENDS' SOCIAL LYCEUM.

Eleventh mo. 19th, Reading of Essays, Declamations, &c., by members.

EXTRACTS FROM BALTIMORE YEARLY MEETING OF MEN FRIENDS.

(Continued from page 571.)

Twenty-ninth of the month and third of the week.—The meeting entered upon the consideration of the state of Society, and proceeded therein through this sitting, that in the afternoon, and part of the sitting on the afternoon of the 30th, under the solemnizing influence of the great Head of the Church, during which many living testimonies were borne, tending to encourage all in a firm trust in the reality and efficiency of the great principles and testimonies held by our religious Society. . . . .

The subject of adopting a different mode of appointing members of the Meeting for Sufferings, which was referred to this Meeting from last year, being now brought up for consideration, it was referred to the Committee appointed at a former sitting for the revision of our Book of Discipline.

It being believed that an advantage would arise from having an official correspondent for each of our Quarterly Meetings and Monthly Meetings throughout the Yearly Meeting, each of our Quarterly Meetings is directed to forward, in its report to this Meeting next year, the name of a suitable Friend for a Correspondent for the Quarterly Meeting, and for each of its constituent Monthly Meetings; and thereafter each year, report to the Yearly Meeting any change that may occur in such Correspondents, in order that a correct list may be annually published in our Extracts. . . . .

The following report from the Trustees of the Fair Hill Fund was received and read, and it was approved and sanctioned by the Meeting, viz.:

To the Yearly Meeting now sitting:

The Trustees in charge of the Fair Hill Fund report that they have received for interest since last year, the sum of *nine hundred dollars*, which, in addition to the *four hundred dollars* reported to the Yearly Meeting last year, has been paid to the Committee having charge of the education of the children of some of our Friends in Virginia, who have been stripped of their property by the late war, as directed by the Yearly Meeting. . . . . .

Thirty-first of the month and fifth of the week.—The Committee appointed at a former sitting to endeavor to embody some of the exercises of the Meeting, now produced the following minute, which was approved, and directed to be embodied in our printed extracts for the benefit of our absent members, viz.:

The attendance here of delegates from the Meetings for Sufferings—or Representative Committees—of each of the Yearly Meetings with which we correspond, in order to confer with us in relation to Indian affairs, has imparted to the Yearly Meeting a peculiar and unusual interest.

A painful solicitude has been awakened in our minds by the accounts received of the desolating war between the Indians west of the Mississippi and the National forces, and we earnestly desire that such just and humane measures may be pursed as will put an end to the effusion of blood, and secure a lasting peace with that afflicted people.

The warning voices of some of the faithful watchmen on the walls of our Zion were heard very early in our opening sitting, calling our attention to the fundamental principle and foundation stone of our organization—*the light of truth in the soul*, as our all sufficient guide; and renewing the injunctions of that devoted servant of the Most High, "*George Fox*," "*to mind the light*," and "*hold all our Meetings in the authority of Truth*," may we remember that it is not our own work we are engaged in, but

the Lord's work; and, to promote it availingly, we must seek for the qualification that comes from him. It is only under this qualifying influence that we can enter into the field of labor, and bring forth fruit to the glory and honor of the great Husbandman.

On considering the condition of our religious Society, and our short-comings in relation to the Christian testimonies we have to bear before the world, the Meeting was baptized into a feeling sense of our great responsibility to the Author of all our blessings. We feel assured there is no less need now than at any former period, for upholding the testimonies of Truth, and that the dedicated followers of the Lamb will always be led in the narrow path of self denial.

In answer to the question, What shall we do to increase the attendance at our meetings? it was shown that nothing can effect this purpose and gather us as a people, but the operations of the Divine spirit in the soul. The animal man must be subject to the spiritual, and the spiritual man to God. Encouragement was held forth to Friends residing in places where our meetings are small and neglected, and where vocal ministry is seldom heard. They may, by watchfulness and obedience, have access to the "true Tabernacle which God hath pitched, and not man," and there they may hear the voice of the Son of God which gives life to the soul. By this means a living ministry would be found to increase among us, and though in the beginning it is usually in "weakness, and fear, and much trembling," yet by the exercise of the gift, in humility, it grows and affords edification to the church.

The language of George Fox on this subject is worthy of especial notice and remembrance. In one of his epistles he writes: "All my dear friends in the noble seed of God, who have known his power, life and presence among you, let it be your joy to hear or see the springs of life break forth in any, through which ye have all unity in the same feeling, life and power."

The Christian doctrine of regeneration has been held forth amongst us in accordance with the declaration of Jesus, "Except a man be born again, he cannot enter into the kingdom of heaven," and the language of Paul, "That is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." The seed of Divine life implanted in man by the Author of our being, if permitted to grow and overshadow the soul, will bring forth fruits to the glory of God and the good of mankind. But, in order that this growth may take place, there is a work required on our part, to keep clear the ground of the heart, and eradicate from it every pernicious plant.

We were earnestly exhorted to exercise towards those who, through weakness or unwatchfulness, may have deviated from the path of rectitude, or have failed to comply strictly with the rules of our Discipline, a spirit of restoring love, remembering that it is the object of Christian discipline to restore, rather than to cut off. If we rely only on rules of order to keep our members in the enclosure, we shall find briars and thorns to grow where we expected fruit.

The tenderness and gospel love recommended by Geo. Fox, in dealing with offenders, was revived in our Meeting. He says: "Now concerning Gospel order; though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so that they shall use no longer forbearance before they tell the church, but that they shall not LESS than twice, admonish their brother or sister before they tell the church. And it is desired of all, that before they publicly complain, they wait in the power of God, to feel if there is no more required of them to their brother or sister, before they expose him or her to the church; let this be weightily considered." "And further, when the church is told, and the party admonished by the church again and again, and he or they remain still insensible and unreconciled, let not final judgment go forth against him or her until every one of the Meeting has cleared his or her conscience, that if anything be upon any, to further visit such transgressor, they may clear themselves, that if *possible* the party may be reached and saved."

During the several sitttings of the Yearly Meeting we have been comforted and refreshed by the evidences of Divine life and love felt among us, for which we are bound to ascribe thanksgiving unto that Eternal Power who rules the universe, and yet condescends to visit his creature man.

The Committee appointed to prepare Essays of Epistles to the several Yearly Meetings with which we correspond, produced one embodying the minute of the exercises of the Meeting, which the Clerk was directed to transcribe, sign on behalf of the Meeting, and forward to the Yearly Meetings of Philadelphia, New York, Genesee, Ohio, and Indiana, respectively.

The Committee continued from last year on the subject of giving aid toward the education of the children of Friends in Virginia who had suffered loss of property from the war, produced the following report, which was satisfactory to the Meeting; and in accordance with the suggestion therein contained, the Committee was released.

The Trustees of the Fair Hill Fund were directed to pay the balance of $554.84, mentioned therein, to the person to whom it is due.

To the Yearly Meeting now sitting:

The Committee continued from last year on

the subject of Schools in Virginia, report that they have attended to the service, and that their expenditures on account of this concern of the Yearly Meeting has amounted to the sum of two hundred and eighteen dollars. The interest from the Fair Hill Fund, paid to us by order of the Yearly Meeting, has discharged nine hundred dollars of the indebtedness incurred last year, leaving, with the expenditures of *the present* year, a balance due us of five hundred and fifty-four dollars and eighty-four cents, which will be paid out of the next interest money received from the same source.

The committee are of the judgment that further care of the Yearly Meeting in this concern does not appear to be needed, and therefore ask to be released, if it meets the approval of the Meeting. . . . . .

The meeting directed our Treasurer to pay the sum of one hundred dollars to Elkanah Fawcett, with which to pay the rent of a house in Winchester, Virginia, in which Friends' meetings are being held since the destruction of their meeting-house during the war.

A concern was weightily spread before this Meeting, in regard to the care of our distant, neglected meetings; and after weighty consideration, it was concluded to refer the subject to Friends appointed to consider what course shall be adopted to give relief to the concern, and if it shall be thought best to appoint a committee of the Yearly Meeting to visit our different meetings, as way opens therefor, to bring forward the names of suitable Friends to constitute such committee.

On assembling in the afternoon, the committee on the Indian concern produced a report,* which was read, and was satisfactory, and the labors of the committee approved and sanctioned.

The committee appointed during this morning's sitting produced the following report, which was approved, and Quarterly Meetings were encouraged to endeavor to act upon the recommendations made, believing, that although those who engage therein may feel weak, help from the true and Eternal Source will be given to all who humbly "ask" and "seek" therefor:

To the Yearly Meeting now sitting:

The Joint Committee of men and women Friends appointed to consider the subject of visiting our distant and neglected meetings, as way may open, report: That we have deliberated upon the subject under a weighty concern to be rightly directed, and have concluded to propose to the Yearly Meeting, that it advise each of our Quarterly Meetings to perform this service within its own borders, by the appointment of suitable committees to visit, in Gospel love, the subordinate meetings and isolated Friends. And further, that Friends throughout the Yearly Meeting, who feel this concern, be encouraged to apply to their respective Monthly Meetings for minutes of concurrence to co operate with the Quarterly Meeting Committees.

We propose also, that the several Quarterly Meetings be requested to report to our next Yearly Meeting their progress in this service.

With feelings of reverent thankfulness for the mercies and favors still continued to us, and the evidence that has been vouchsafed to us throughout the several sittings of this meeting, that notwithstanding the many deficiencies which exist among us, the great Head of the Church still condescends to favor us, with the smile of His countenance, bestowing the spirit of discernment, and lending a helping hand to perform his work,

The meeting adjourned, to meet again at the usual time next year, if consistent with the Divine Will.

BENJ. HALLOWELL, *Clerk.*

* Which will be published next week.

ANGELS.

"Oh, messengers of God, are ye beside us?
Fair, loving angels, are ye tarrying nigh
With gentle hands ever outstretched to guide us?"
We ask in childhood, looking to the sky;

Drinking its dazzling depths with eyes unfailing,
Unshadowed by the budding April trees,
While a mysterious, sudden hush prevailing,
Seems to hold back the voice of bird and breeze

In watchful awe, and willow blooms, half broken,
Leap from our hands, forgetful of their hold,
Because our souls are listening for some token,
Waiting for some bright presence to unfold

Its glory to our eyes,—in lily vesture,
With silver wings, and dimly shining hair,
Meeting our earnest gaze with loving gesture,
And eyes that long unseen have watched us there.

. . . . . .

And on through life, longing for hands to guide us,
Our hearts repeat again, with yearning sigh,
"Oh, messengers of God, are ye beside us?
Strong, loving angels, are ye tarrying nigh?"

And asking so, we learn the lessons slowly;
Each day's events may be an angel sent
With messages for the trustful heart and lowly,
That holds no idol of self-made intent.

Yea, the daily things our senses greeting,
The green bud bursting in the dusky hedge;
The solemn clouds through evening silence fleeting
Above some city house top's blackened edge;

The fame of Christian deeds, whereat we wonder,
And hear in them a voice that calls us on;
The sight of means, whereby good deeds we ponder,
Turn by occasion into good deeds done;

A smile unasked, a wayside salutation,
The cloudless brightness of some household face,
By these how often God sends forth salvation,
To souls that faint in their appointed place.

Nor always are they messengers, whose beauty
Is to our gaze revealed without disguise;
They meet us too in form of sternest duty,
Whose guerdon far in the hereafter lies.

All hours of sorrow, all distress and danger,
The coming of a thousand daily cares,
Aye, death itself may enter as a stranger,
And prove an angel honored unawares!
"*English Lyrics.*"

THE FOUR SEASONS.

BY LUCRETIA P. HALE.

(Continued from page 574.)

Do you think this is a dull lesson and has little to do with the Flora of Plants? Are we not bound to consider, you ask, the beauty of leaves, flowers and fruits, and not tire our heads with thinking of their use?

That little, but very tiresome word *use*,—why did it ever come into the language, except for the purpose of plaguing children? And we elders acknowledge that we are tired of the books that are always trying to instruct children, and pretending that they ought to be useful. A useful child! It calls up the pictures of worn-out children working in factories,—of tired little girls in crowded streets, old before their time, laboring for father and mother, and younger brothers and sisters,—of news boys, never having time to play! No: let a child be a child while it will. Their enjoyments and pleasures are not so wondrous as elder years paint them, out of their fancy or misleading memories of some few gay hours. Do not heap upon them the pains and responsibilities that come with the growth of the reasoning powers.

But as for our joy of the flowers,—it is surely enhanced to think of all the beautiful uses it has. And just at this season, when the year's leaves are floating down the wind, it would seem ungrateful not to think of all the cheerful, unselfish work they have been so gay over all summer long. A child is no less a child when it is cheerful all through a hot day's journey, or unselfishly gives the largest cocoa-nut cake to a younger brother. So it will do us no harm to think a little of the glad gifts these very leaves have brought us. For all these services we have to thank the plants. Not only do they purify the air for animals; they also produce all the food and fabric of animals. Neither the herbivorous nor the carnivorous animals can originate any organic matter. They destroy and decompose it; they take it ready made from plants. And we, men, women and children,—even when we are not Nebuchadnezzars ourselves, and do not directly take in the lettuce and spinach and green peas,—yet accept it in the fabric of the animals we eat. We accept it, as I have said, in our beef and mutton and veal.

When you see the cattle, the sheep, and the calves, you little think how they are cropping up *fat* for you But the fat of these animals is mostly drawn from the oily and waxy matters in the vegetables that make their food. They take what they need, then breathe out, by way of return to the vegetables, the carbonic acid and water that these want. What a different food is ham from acorns! Yet even a pig can bring about the change. What would you do for your sandwiches if he couldn't or wouldn't?

Is it not a happy thing that we do not have to fight with the plants for our food, but that what they want to take we cannot bear, and what we dislike they are willing to feed and flourish upon?

And not only do we enjoy and flourish upon this food, prepared for us by other animals; we too find it stored for us in the many fruits we have been considering. What admirable places are the Autumn Agricultural Fairs to learn this! There you can see the various *chests*, differing one from another, in which our vegetable food is stored,—wheat and squashes, pears, tomatoes and watermelons, side by side.

And how gayly and happily have the leaves done all this! Even when they must drop away and die, they have not put on any color of mourning, but the maple, the sumach—many of the trees—appear then in their gayest and most gorgeous tints.

It is left for some of the little chemists that read this, perhaps, to find out the cause of these bright colors, and why it is that they are more brilliant with us than in other countries. The frost has very little to do with the autumn colors, for often in July or August a single tree among the maples turns scarlet or crimson, while the other trees are still green. The red maple has evidently a fondness for its bright colors, for early in the spring it puts its seed-vessels into deep red; and the little, young yearling maples, as we have seen, hurry to show what family they belong to, by putting their few leaves into gay colors.

It may be the transparency of our atmosphere, says Mr. Emerson, and therefore the greater intensity of the light, that gives the greater glow to our autumnal foliage,—"the same cause which renders a much larger number of stars visible by night, and which clothes our flowering plants with more numerous flowers, and those of richer and deeper tints,—giving somewhat of tropical splendor to our really colder parallels of latitude." We have no right to consider our autumn days the "saddest of the year." Not only maples and sumachs, but the oaks, put on their most brilliant colors. There are scarlet oaks and crimson oaks,—spots of color that shine of a cloudy day, and that glow when the sun is out,—yellow chestnut-leaves, many-colored dogwood, and pale ferns. But in the November days these are of the past.

From root to topmost bough, from potato up to chestnut, there is no part of the plant but what some species of herb, shrub, or tree, has somewhere turned it into food for us. A comprehensive botany is, then, this child's botany, with its two classes. What is there that does

not bring us its flowers, or else its fruit to eat, or to make into playthings? Wands for whistles, switches for riding-whips,—to say nothing of birch for the schoolmasters,—nutshells for baskets and boats, toys as countless as the fruits. From parts of the root, whole roots, seed, stalk, leaves, come sago, turnips, rice, sugar, tea,—can you make a count of all the stores, and not forget some? And the kindly shelter of the trees for the summer's birds, and the soft shelter of ferns and rushes for lizards and water insects! Stately trees and low grasses are full of their charities. Even low mosses have a great use and purpose. I must copy for you a description of what service the moss is that covers the rocks far up on the mountain-sides. This is what the moss does in Germany, and I can't think that American moss should do less.

"It is the covering of moss on the forest mountains that gives sustenance to the brooks and torrents that flow from them. And through these streams life flows to the plants in the valley, and so to man and beast. This may sound like an exaggeration; but you would not consider it so, if you would for once consent to come with me and submit to a shower of rain in a picturesque ravine in the Hartz, or the Schwarz forests. I should like to take you to a steep precipice, where you could look over and listen to a forest stream far down, that murmurs softly to us. Here and there is a single white pine, or some tall fir thrusts its roots among the loose blocks on the mountain-side. But all is covered with soft moss,—stone-boulders, roots of trees, and the steep sides of the precipice, where no stone can lie. Then let there come a vigorous mountain shower, penetrating, wetting us to the skin, through and through! Then I would beg you to look around, above, below, and see if, after this drenching shower, there were any marked change. The brook below has scarcely increased. It still rains violently; but as far as you can see over the precipice up which we have climbed, and opposite us, all is as it was before the rain began.

"Now imagine the precipice bare. You would have then seen large masses of earth whirled down by the swollen brooks. Many a tree would have been carried away, too, and in a few years only a bare wall of rock would be left here where the old pine that has served us as shelter from the storm has been growing a hundred years peacefully, to a beautiful, mighty tree. This the moss has done. Other ground plants gave help, but insignificant in comparison.

"These pretty little plants are mediators between heaven and earth when the rain-torrent comes down, as though by breaking away the forest trees, it would make room for the encumbered streams. The moss softly hushes it up, crying out, 'Gently, gently, boisterer,' and thrusts itself between the heavy rain and threatened earth, and catches the flood of heaven in its millions of graceful little leaflet hands, and breaks its great power, so that only drop by drop can it come through, and the ground can drink by degrees what it needs; and what is over quietly trickles from stone to stone, under the covering of moss, into the swelling stream.

"And in summer, if the parching sunbeams fall upon this rocky wall, and the pitch in the bark of the old pine turns liquid, then again it is the moss that flings itself between the sunbeams and the ground, and never lets the consuming glow penetrate into the earth.

"And the wind it tempers, too. If there are no mosses the tempest drives the dry leaves together, and sweeps them down into the valley, and dries up the ground far down. But the mosses catch the needles and whirling leaves as they fall, and hold them fast, and weave themselves up with them to a protecting carpet around the trees.

"Yes, in wooded regions, the mosses are of incalculable worth. And the woods are equally valuable for streams and brooks, and these in turn make life possible. I have seen, in southern Spain, regions of forty miles in extent, where life has become insupportable, because there was no water; and no water, because the countless sierras are bare of trees."

And there are no trees because there was no moss to protect them!

And this little moss forms part of the Flora of the winter. It will make for you a charming study to learn its method of flowering and scattering its seed. A study, not a play, but as charming as a play. For I have tried to tell you "a little about the Flora" of the past year, only to show how much yet remains to be learned of these our beautiful companions. We have seen how they have waited for us, and upon us, in winter and autumn as well as summer and spring. Through the winter they are not even dead or sleeping,—they are always telling us something. And it is better to make a study of all the knowledge they will bring, than to try to make of it a play.

And a *charming* study, too. The boy that has dug over the Latin roots finds in his Virgil and Horace where are the fruits and flowers of his study that at first seemed so tedious. But Gray's "How Plants Grow," "First Lessons," and "Botanical Text Book," make the very first steps in the study of botany charming and delightful.

For this study one does not have to wait for elegantly printed or painted diagrams; but each season illustrates itself, bringing branch and bud, blossom, flower, leaf, fruit, seed, and dead leaves, for beautiful pictures of its own progress. Still linger into November and De-

cember the brown leaves of the oak around the trees. The outer world has been growing more and more silent. Even the untimely cricket that chirped among the dry November grass is still. The gay harvest of autumn leaves is scattered. Even the yellow pumpkins that staid late in the fields, among the cornstalks, are housed now, and perhaps eaten.

We stop a moment to look at the beautiful and differing shapes of the dead leaves, as they lie before us in the road. They might give us another study, to find the names of all the different forms, and what each different tree bears. But the winter wind swept them away.

The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6: 10.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, &c.

TENTH MONTH.

	1866.	1867.
Rain during some portion of the 24 hours,	8 days.	6 days.
Rain all or nearly all day,	2 "	3 "
Cloudy, without storms,	6 "	9 "
Clear, as ordinarily accepted	15 "	13 "
	31 "	31 "

TEMPERATURE, RAIN, DEATHS, &c.	1866.	1867.
Mean temperature of 10th month per Penna. Hospital,	58.35 deg.	57.65 deg.
Highest do. during month	73.50 "	78.00 "
Lowest do. do. do.	40.00 "	41.50 "
Rain during the month,	4.15 in.	4.32 in.
Deaths during the month, being for 4 current weeks for 1866 and 4 for 1867,	1428	913

Average of the mean temperature of 10th month for the past *seventy-eight* years	54.63 deg.
Highest mean of do. during that entire period, 1793,	64.00 "
Lowest do. do. do. 1827	46.00 "

COMPARISON OF RAIN.

	1866.	1867.
Totals, for the first 6 months of the year,	22.47 inch.	30.20 inch.
Seventh month,	2.52 "	2.38 "
Eighth month,	2.18 "	15.81 "
Ninth month,	8.70 "	1.72 "
Tenth month.	4.15 "	4.32 "
Totals,	40.02 "	54.43 "

The month just closed has been a delightful autumn month, with nothing especial to remark in reference to *Temperature*. The total amount of *Rain* compares with last year about as it did last month, while the decrease in the *Deaths* cannot but be very gratifying.

In reference to these, one of the daily papers thus comments, while referring to one of the weeks of the month just passed:

"Notwithstanding the fact that the weather during a portion of last week was unseasonably and unhealthily warm, Philadelphia enjoyed its usual freedom from epidemic diseases, while the returns of deaths for the week ending on Saturday show a large decrease from the number reported for the corresponding week of 1866. During the period last named 362 occurred; last week there were but 195—a difference of 167, or nearly fifty per cent. In New York, which has a population very little if any exceeding that of Philadelphia, the deaths last week numbered 463—150 per cent. greater than Philadelphia. Our people have great cause to be thankful for the blessings which they enjoy. In the south and southwest, pestilence stalks abroad, and numbers its victims by thousands, and New York, with all its splendid advantages of location, shows a mortality two and a half times as great as that of Philadelphia."

The hail storm recorded in our Review of last month bears no comparison to one described below, which we give just as we find it in one of our newspapers:

"A REMARKABLE HAIL STORM.—A remarkable storm of hail occurred at Florence, Italy, September 25th. One stone was three inches square; another weighed eleven ounces; many consisted of a mass of concentric layers of ice, resembling those of an onion superposed on one another. Others had a flat rough base, from which rose long attenuated crystals of ice two or three inches in length."

Philadelphia, 10th mo. 5th, 1867. J. M. E.

ITEMS.

There is reason to doubt the truth of the report that Dr. David Livingstone, the well-known African traveller and missionary, was murdered in Africa. During this long and perilous period of nearly 30 years, Dr Livingstone had made himself better acquainted with the people and land of Africa than any other European. He had successfully labored to promote African civilization by increasing African commerce and industry, and had especially done all he could to abolish the slave trade, though a great obstacle to his success in this was the pecuniary interest of the native chiefs in this nefarious traffic. At the suggestion of Sir Roderick Murchison, the English geologist and geographer, an expedition was lately sent from a British port to ascertain the fate of Dr. Livingstone, reported to have been murdered, while travelling, by some of his own personal attendants. Sir Roderick published strong reasons for discrediting this report, but opinion has hitherto ranged on the other side in England. However, J. S. Moffat, a missionary in Africa and Dr. Livingstone's brother-in-law, has written to London, giving strong reasons for believing that he was still alive. At Zanzibar a report had been received of Dr. L.'s safe passage through a district more hostile than the place where he was said to have been killed.

The control of the colored schools in New Orleans has been transferred by the Freedmen's Bureau to the School Directors of that city.

JERUSALEM is connected by two lines of telegraph with Europe, and by one line with the East Indies. Yet very little ever appears to transpire there that is worth telegraphing.

The death is announced of Worthington Hooker, M. D., Professor in Yale Medical College.